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So You're Moving to Suburbia



*Donald R. Campion
and Dennis Clark*

20 cents April 21, 1956

America

National Catholic Weekly Review

Vol. XCV No. 3 Whole Number: 2449

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About

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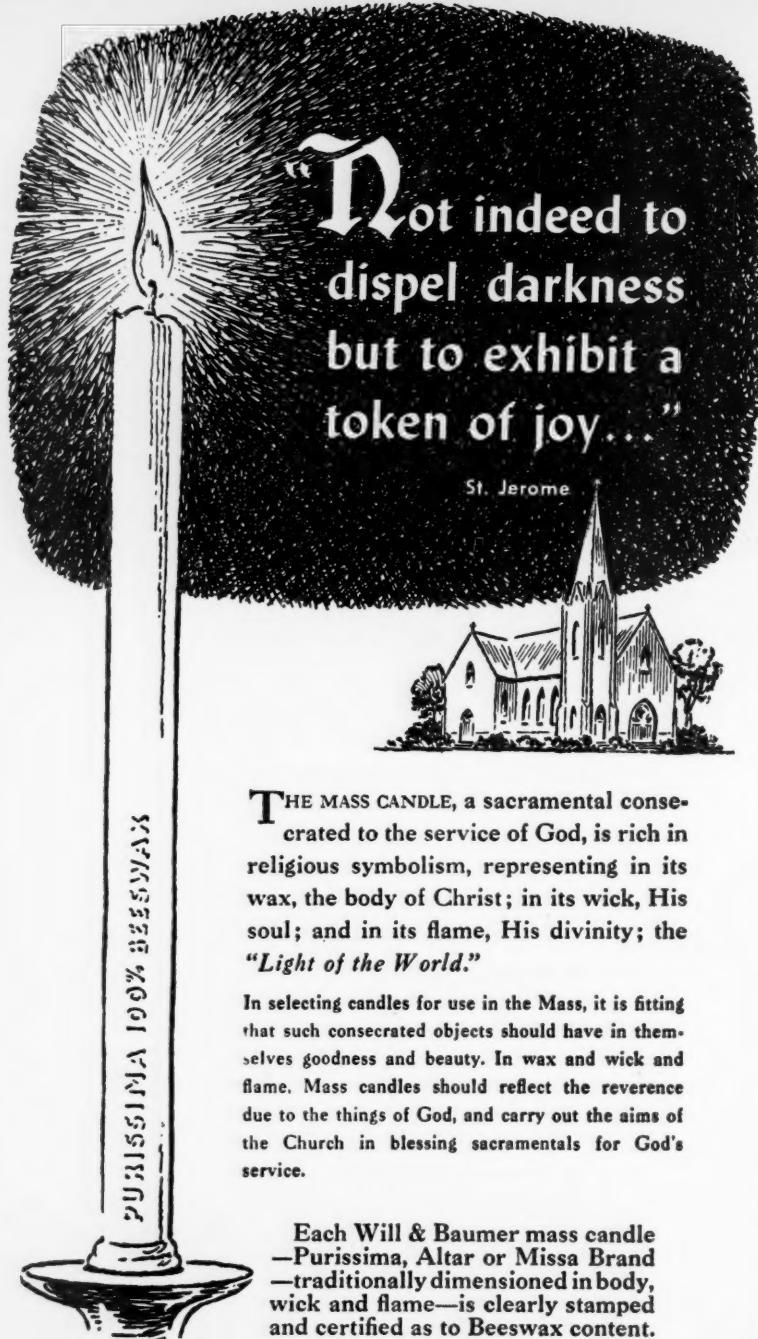
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"Not indeed to dispel darkness but to exhibit a token of joy..."

St. Jerome

THE MASS CANDLE, a sacramental consecrated to the service of God, is rich in religious symbolism, representing in its wax, the body of Christ; in its wick, His soul; and in its flame, His divinity; the "Light of the World."

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Correspondence

About Catholic Intellectuals

EDITOR: Msgr. John Tracy Ellis' criticism (AM. 4/7) of our editorial ("Intellectualism at Low Tide?") brings back memories of a classroom professor who always had all the answers—until he was asked a question. He was very unhappy with questioning students; they embarrassed him. . . .

Our editorial was not intended as a refutation of his lengthy article, but rather as a word of caution against conclusions that, to us at least, seem based on questionable measuring rods. We were asking questions. The very title was phrased as a question. . . . The editorial made it clear that we are not completely satisfied with the present status of Catholic intellectualism.

. . . Msgr. Ellis may not like our partial dissent, but we see no reason to withdraw in any way from the position taken in our editorial.

(REV.) ANTHONY L. OSTHEIMER, PH.D.
Editor, *Catholic Standard and Times*
Philadelphia, Pa.

EDITOR: Msgr. Ellis' article in the April 7 issue is incomparably excellent. The magnificent heritage of the Church . . . in education, *inter alia*, is finally finding worthy exponents in this USA. . . . The writer, I might add, is a friend of the Church, a heathen and a Harvard man.

New York, N. Y. T. N. STENSLAND

Harsh on Seminarians

EDITOR: The article by Msgr. Ellis is most interesting, but in one spot very annoying. In citing the reactions of a few seminary professors, the report implies tacit agreement.

The struggles of Fr. Drumgoole and of the Curé of Ars to pass the intellectual requirements of their day to reach the priesthood should give everyone pause who would set the standards so high. . . .
New York, N. Y. H. M. LAYDEN

Elementary Grades 1-4

EDITOR: God bless the hand that wrote "The Task Remaining before Us" (AM. 4/7). Speaking as a resident of Poughkeepsie, with 5 Catholic grade schools and no Catholic high school, I think AMERICA's suggestion of a Catholic 5-12 system the

most practical idea possible for this area. Parishes could cooperate, running one such school for boys, another for girls. This would mean at least 4 small 5-12 schools. . . . The younger children, grades 1-4, could go to public school and be put under capable lay catechists in those years where religion is much easier to teach than on the 5-12 level. (REV.) MORTON A. HILL, S.J. Poughkeepsie, N. Y.

Studying Spanish

EDITOR: I read with interest the articles "Mexicans and Puerto Ricans Build a Bridge" (AM. 12/31/55), and "Junior's Other Language" (AM. 3/31). The former article says "a major victory or defeat for the Church may be settled in Latin America in the next half century." The latter article informs us that we are failing to prepare Junior to meet this Christian challenge in the Spanish-speaking world. In Catholic elementary schools 142,706 children are learning a foreign language, but only 845 of them are learning Spanish. Should not Catholic schools be preparing Junior to fulfill his apostolic obligation?

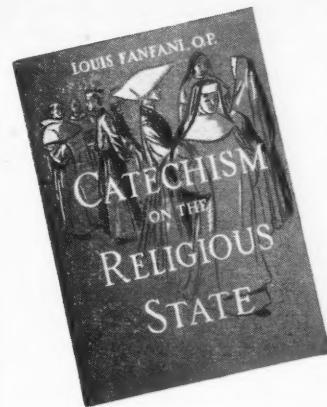
Kingfisher, Okla. (REV.) PAUL MOLLAN

Approval from France

EDITOR: . . . John R. McCarthy in his fine article "Paris isn't France" (AM. 3/24) has said exactly what ought to be known of such countries as France. I even wish that some of my people—while depressed by the turn of events in North Africa—could feel the "health" of it. And I thank Mr. J. R. McCarthy for having represented to Americans the true image of France at a time when she is so criticized in newspapers and magazines. . . .
S. JOVY
Paris VIII, France

More on Radio

EDITOR: With all due respect to Fr. Parsons, my impression was that his article ("Daytime Radio," AM. 2/18) was more of a personal essay than a critical evaluation of this great medium. What about the music shows, the soap operas, new developments (e.g., "Monitor" and "Weekday" programs of NBC), and what about educational radio? BEN CALDERONE
WFUV-FM, New York, N. Y.



CATECHISM ON THE RELIGIOUS STATE

By LOUIS FANFANI, O.P.
Translated by Paul C. Perrotta, O.P.

\$3.50

The author makes clear the meaning and objectives of religious life, the law concerning admission to the novitiate and profession, the obligations and privileges of religious of all classes. All matter is interpreted in the light of the most recent pronouncements of Pope Pius XII.

Designed especially for those who have not studied theology or canon law, this book avoids the legalistic and abstract . . . drives over the main points of ecclesiastical religious legislation with the simple question and answer method.

Father Fanfani, O.P., has for many years been professor in the Angelicum, Rome. An established author, his work shows the tremendous breadth of his experience and background.

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Current Comment

ON OTHER CONTINENTS

Selective de-Stalinization

Experts on communism continue to speculate among themselves over the meaning of the new "Khrushchev line," but the average person has no trouble knowing what to think. To de-Stalinize Soviet policy it is not enough to rehabilitate or to release old Reds who had the misfortune of being on the losing side of an inter-party squabble. The "amnesty," to be anything worthy of the name, should also extend to the more deserving, innocent non-Communist victims of the old dictator's power.

The posthumous rehabilitation of Lazlo Rajk of Hungary, for instance, leaves us cold so long as Cardinal Mindszenty and Archbishop Goesch, victims of flagrant injustice, remain without liberty. Of what significance is the liberation of Wladislaw Gomulka of Poland, so long as Cardinal Wyszyński languishes in confinement without even the formality of charges against him?

The Bulgarian Reds have exonerated Traicho Kostov, whom they hanged in 1949. But we do not know whether Bishop Bossilkoff, whom they sentenced on trumped-up charges in 1952, is dead or alive. Is this "de-Stalinization"?

Elections in Ceylon

Ceylon's Premier, Sir John Kotewala, is perhaps best remembered in the West for his blunt denunciation of Communist imperialism during the historic meeting of Afro-Asian nations at Bandung last year. Though neutral in the sense that he opposed outright alliance with the West in the cold war, he headed a Government keenly aware of the Communist threat in Asia. It now appears that the people of Ceylon have rudely brushed aside the United Nationalist party of Sir John in favor of a curious coalition of Socialists, Com-

munists and Buddhists. Complete returns of the April 5 elections are not yet in, but as we go to press the installation of a new Premier in the person of S. W. R. D. Bandaranaike is almost certain.

Mr. Bandaranaike's platform is hardly encouraging to the West. He favors a Nehru-like neutrality in foreign policy, diplomatic relations with Moscow and Peiping, the nationalization of foreign-owned tea and rubber plantations and the ousting of Britain from her military bases on the island. In fact, Britain may one day wake up and find herself minus one Commonwealth member.

Ceylon has the right to choose its own type of government. Yet the results of the elections cannot be accepted without a great deal of soul-searching on the part of the West. "The kiss of death" for Sir John, as one observer put it, was his boast of Western support for his policies. The elections in Ceylon offer one more proof of something basically wrong in our approach to Asia and its people.

Britain's Divorce Worries

The 19-member British Royal Commission on Marriage and Divorce submitted its report to Parliament on March 20. This eagerly awaited study has been called by the London *Tablet* (March 24) "a solemn document, bearing witness to profound anxiety and a profound sense of moral responsibility."

The anxiety is caused by the fact that 6.7 per cent of all marriages in England and Wales ended in divorce in 1954, as against 1.6 in 1936. In more tangible terms, "every year twenty thousand children below the age of sixteen see their parents divorced." Nor does there seem any immediate hope that the trend will slacken. In the words of the report:

There is an increasing disposition to regard divorce not as the last re-

sort, but as an obvious way out when things begin to go wrong. . . .

The most startling statement runs:

There are some of us who think that if this tendency continues unchecked it may become necessary to consider whether the community as a whole would not be happier and more stable if it abolished divorce altogether, and accepted the inevitable individual hardships that this would entail.

Commenting on this, the *Tablet* remarks: "It is as though the Christian ethic, rejected by an irresponsible age, was reimposing itself from sheer necessity."

The consistent tone and the main emphasis of the report are unmistakably, if undesignedly, a confirmation of the traditional Christian teaching on the permanent nature of the marriage bond.

Grace Kelly and U. S. Hoopla

Along with the rest of the world, we wish lovely Grace Kelly every blessing as she enters upon a new life as bride of Prince Rainier III of Monaco.

Some aspects of her departure from New York, however, should make us blush. In the worst tradition of American hoopla, the Princess-to-be was accompanied by 24 reporters and photographers. On the day of her departure, at a final dockside "news conference," the actress was practically trampled under foot.

Now we read that the National Broadcasting Company, which assigned six reporters to cover D-Day, is sending nine to Monaco. The Prince is concerned over extravagant and undignified publicity. An official statement read: "His Highness is sorely afraid that somebody is going to advertise soap or socks in connection with his marriage."

Raymond Cartier, in the March 24 issue of the French weekly, *Paris-Match*, wrote an article with the flamboyant title, "Why Are the Americans Detested Today Throughout the Entire World?" It is a thoughtful essay, aimed at other and more profound problems than those we raise here. Anti-Americanism, he says, would lessen if as a nation we "put away our

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"boy-scout suit" and acted more intelligently. That is sound advice at any time. It makes especially good sense on the eve of Grace Kelly's marriage in Monaco.

HERE AT HOME

Benson Beaten on Farm Bill

Even those who strongly dissent from the farm philosophy of Ezra Taft Benson must admire his fidelity to principle. Despite the Minnesota primary, which revealed much dissatisfaction with the Administration's farm program, the Secretary of Agriculture fought to the end last week to beat a farm bill which even many Republicans supported.

It was not, in President Eisenhower's words, a "good bill." It set up a two-price system for wheat and rice that on a large part of their crops gave producers 100 per cent of parity. It raised

support prices on dairy products. It provided that oats, rye and other small feed grains be supported at 85 per cent of parity. It reinstated a double standard for computing parity prices. It offered farmers much more money for withdrawing land from production (soil-bank proposal) than the Administration intended.

All this was bad enough. From a White House standpoint it was not so bad, however, as the provision in the bill for rigid 90-per-cent supports for the five basic crops—corn, wheat, cotton, rice and peanuts. On this point Secretary Benson, with the President's approval, stood firm. Though willing to give ground elsewhere, he refused to compromise on flexible price props.

This could easily cost the Secretary his job. In view of the solid margins by which House and Senate overrode Administration objections to the farm bill—the vote was 237 to 181 in the House

and 50 to 35 in the Senate—the President will be under heavy GOP farm-state pressure not to veto it. Yet unless he does, Mr. Benson may be obliged to depart the Washington scene. Without Mr. Eisenhower's support, his position seems untenable.

A New Code for TV

A flurry of spring house-cleaning has struck the country's TV industry. Operating since 1952 under the National Association of Radio and Television Broadcasters Code, the industry has felt the need to write a new set of directions for itself. The new code was completed on April 3 and is now being weighed by industry officials.

Many observers in the TV world don't see the need for a new code. They feel that the NARTB standards are comprehensive enough and, in fact, cover the fields of taste and morality

Report on Holy Week

Accounts from all parts of the United States indicated extremely large attendance at the newly revised Holy Week services: at the Holy Thursday evening Mass, the Good Friday liturgical service and the Holy Saturday evening vigil services and Mass. Bishops and pastors everywhere reported "amazingly large congregations" and the unprecedented number of those who received Holy Communion on all three days. So large were the crowds lined up to receive Holy Communion that the patience of all, priests and people, was taxed to the utmost. Holy Week missals containing the translation of the services into English were at a premium. One book-publisher reported that he had sold a million copies.

Attendance seems to have been greatest in localities and parishes where care was taken to provide adequate previous instruction. Considering how short was the time of preparation, the mighty upsurge of interest was the more remarkable. Undoubtedly, as Archbishop John Gregory Murray of St. Paul observed, the "accurate and detailed" instructions which came to Catholic papers from the NC News Service long before Holy Week "contributed mightily" toward the "smoothness with which the services were carried out by the clergy, and the ease with which the tremendous numbers of the laity participated in them." A great help, too, was the *Holy Week Manual for Priests*, by Rev. Walter J. Schmitz, S.S. (AM. 3/24, p. 682).

Certainly a packageful of practical questions pertaining to circumstances in the United States remains to be ironed out. The American Bishops foresaw some

of these when they obtained from Rome faculties for permitting the celebration of a Low Mass for Communion on Holy Thursday morning. In most cases, no single church edifice could hold all the worshippers and communicants at the same time.

Nevertheless, one fact stands out from this nationwide chorus of testimony. The people in this country participated in the sacred rites as never before. In the words of the *Catholic Transcript* (Hartford, Conn.) for April 5:

Participate they did, wherever the mind and the will of the Church were allowed to obtain. They came in vast numbers, despite weather sometimes adverse. They eagerly entered upon every part assigned to them. They were profoundly awed and moved as the solemnities unfolded in their midst. Afterward they spoke of the entire experience with enthusiasm. It struck home to their souls.

Thus, the wisdom of the restored order has been vindicated even on a first, occasionally shaky, trial.

The restored Holy Week is one of various steps, some already achieved, some very likely to come, "each drawing the laity," in the *Transcript's* words, "more deeply and intensely into the official common worship which the Mystical Body of Christ offers to God." Our present Holy Father, in prescribing these changes according to the mind of his saintly predecessor, Pope Pius X, saw clearly into the heart of the people of our time.

JOHN LAFARGE

AMERICA receives 275 magazines for its reference library, two-thirds of them by exchange. We also receive 117 daily and weekly newspapers. AMERICA'S ASSOCIATES (cf. p. 90) greatly help to make this possible. EDITOR

better than the new code, which shows signs of streamlining.

Whatever may be the actual merits of the new code, there is one section in it which definitely should be clarified. The section dealing with religion lays down the rule that "programs dealing with religion will place emphasis on broad religious truths, excluding the presentation of controversial or partisan views." This could easily be interpreted in such a way as to rule out any presentation of religious dogma. A program dealing, say, with the Assumption of the Blessed Virgin would doubtless be considered by many a "partisan" view of the Catholic Church.

The old NARTB code was wiser in its phrasing. It excluded "partisan views not directly or necessarily related to religion or morality." It is to be hoped that the section on religion in the new proposals will not be so streamlined as practically to force religious programs into wish-washy and meaningless presentations.

WHCE Final Report In

Finis was written with a flourish to the most-talked-of educational project in decades when the Committee for the White House Conference on Education submitted its report to the President on April 6. Mr. Eisenhower praised the 34-man group for a job well done and offered them the thanks of a nation they have stirred from long lethargy over the school situation. Two passages in the voluminous final report particularly concern private school education. On page 32 of the official press release we read:

From the beginning of our national history, private and church-related schools have been a very real and potent part of our national life.

We hope that those who still pretend that the American people have given an implicit or explicit educational mo-

nopoly to the tax-supported public school will peruse page 32 carefully.

Pages 96-97 of the report are of even greater contemporary concern. After noting that approximately 13 per cent of American children are enrolled in non-public schools, the committee forthrightly recommends that

. . . all children, regardless of whether they be enrolled in public or non-public schools, receive basic health and safety services at public expense; the extent to which "basic health and safety services" should go and the question of whether public-school funds or other public funds should be used to provide them must be determined at the State and community levels to reflect existing laws and desires.

This plain declaration should go far toward stopping the constant cavil about Church and State which has so long obscured the issue of welfare benefits to all American children.

Acid on Broadway

The youthful punk who hurled a container of sulphuric acid into the face of Victor Riesel early in the morning of April 5 may have made an unwitting contribution to law and order. Never have we seen our community, which is not unfamiliar with crimes of violence, so stirred by an outrage as it was by this foul attack on the crusading labor columnist. Fighting for his sight at St. Clare's Hospital, Mr. Riesel is arguing more eloquently than he ever argued in his column for a fight to the finish against the gangsters who have invaded certain unions and who prey alike on labor and industry.

Having lived through similar waves of indignation before, we are somewhat fearful lest the assault on Mr. Riesel turn out to be just another week-long wonder. The job of rooting out racketeers is extremely difficult. It depends for success, not only on ample manpower, but on the willingness of those who have been victimized to come forward and testify. Since a Federal grand jury is currently probing rackets in Manhattan, it may well be that the attack on Mr. Riesel was intended as a warning to less courageous men.

More civilized warnings have been effective silencers in the past. This one

will seal lips, too, unless potential witnesses see that the law-enforcement agencies are deadly intent on smashing the gangs and are able and willing to protect those who offer their help. That puts the issue up to Attorney General Herbert Brownell and Governor Averell Harriman. To do the job in the only way it can be done, our local officials need many more men than they now have at their disposal. Only Messrs. Brownell and Harriman can supply them.

Communists in Unions

Of more than usual importance are the hearings on the Mine, Mill and Smelter Workers which began in Washington on May 16 before the Subversive Activities Control Board. They mark the first testing of the Communist Control Act of 1954.

Technically, this law is an amendment to the Subversive Activities Control Act. Under its terms, the U. S. Attorney General is required to track down Communist and Communist-front organizations and cite them as such to the Subversive Activities Control Board. After hearings, the board either dismisses the charges as unproven, or finds that the organizations are in fact Communist-dominated. In the latter event they and their members are subjected to a number of penalties and prohibitions.

If the tainted organization is a labor union, it loses all rights under the National Labor Relations Act and becomes incapable of representing employees as bargaining agent. Furthermore, if as few as 20 per cent of the employees petition NLRB for an election to choose a new bargaining agent, the board is required to set the voting machinery in motion.

Since a decision of the Subversive Activities Control Board can be appealed to the courts, it may take several years before the Mine, Mill case will be finally adjudicated. Meanwhile, the Government will likely press similar charges against the United Electrical Workers and Harry Bridges' West Coast longshoremen. These, together with Mine, Mill, are reputed the only big Communist strongholds left in U. S. labor.

Underscorings

TWO NEW U. S. episcopal appointments were announced April 11. Msgr. Thomas E. Gill, pastor of St. James Cathedral, Seattle, Wash., was named Auxiliary to Archbishop Thomas A. Connelly of Seattle. Very Rev. Richard H. Ackerman, C.S.Sp., national director of the Pontifical Association of the Holy Childhood, became Auxiliary to Bishop Charles F. Buddy of San Diego, Calif.

On May 24 Bishop Jules B. Jeanmard will be succeeded in the See of Lafayette, La., by Auxiliary Bishop Maurice Schexnayder. Bishop Jeanmard is retiring after 38 years as a bishop.

►THE BISHOP OF OSLO, Most Rev. James Mangers, S.M., arrived in New

York on April 12 for a three-month visit to this country. He is the first bishop of Norway to visit the United States. Bishop Mangers won the praise of all Norway for his firm stand against Nazi oppression during the five-year occupation of his country. King Haakon VII made him a Knight Commander of the Order of St. Olav.

►PUERTO RICANS in the U. S. have special needs. The *Report of the Conference on Spiritual Care of Puerto Rican Migrants* (Office of Coordinator of Spanish Catholic Action, 451 Madison Ave., New York 22, N. Y., \$4.75) suggests to pastors how to meet these special needs.

►REV. IGNATIUS SMITH, O. P., dean of the school of philosophy, Catholic University, Wash., D. C., was awarded the Cardinal Gibbons Medal on April 7 at a testimonial dinner in Washington marking his 50th anniversary at Catholic University. May he continue his inspiring work. *Ad multos annos!*

►AN ILLUSTRATED CALENDAR designed to portray the work of the Little Sisters of the Poor to young women interested in such a life may be had free by writing to the Sisters' Provincialate, 2358 No. Sheffield Ave., Chicago 14, Ill.

►CATHOLIC CAMPS are listed in the 1956 *Directory* just published by the Catholic Camping Ass'n., 1312 Massachusetts Ave., N. W., Wash. 5, D. C. (\$1). E.K.C.

NCEA Goes Back to St. Louis

Old-timers in St. Louis recall the little gathering at St. Louis University which presided over the birth, one steamy July day in 1904, of the National Catholic Educational Association. Like 91-year old Fr. Laurence J. M. Kenny, S.J., who is the university's best loved and most consulted history book, some of them beam with fatherly pride as they tell you details of that day.

They had much to be proud over when history completed a cycle and the NCEA returned to its birthplace for its 53rd annual convention, April 3-6. Some 11,000 delegates and visitors thronged the sessions of NCEA's seven departments, whose meetings ran concurrently in the sprawling maze of St. Louis' Kiel Auditorium.

To one who marvels at the great strides taken by Catholic education in the past decade, the spate of breastbeating might seem puzzling. But to one who glimpses the enormity of the problems ahead the convention's attitude of healthy discontent makes very good sense. The challenge of "Better Schools for Better Times" was honestly faced.

The topic of Catholic scholarship, introduced by Msgr. John Tracy Ellis' straightforward talk to the college and university section (AM. 4/7, p. 14), was discussed in corridor sessions and luncheon encounters throughout the week. Some of his listeners, while generally agreeing about certain inadequacies of Catholic scholarship, asked if the production of research scholars was the only valid objective of higher education. Many agreed with the opinion that to narrow the opportunity for Catholic higher

education by closing or merging schools would mean failure to produce leaders for the Church and for America in other equally important areas of our society.

Convention veterans praised the 53rd as one of the finest in years. The nagging note of exhortation was muted or missing in most of the talks. In general, papers were based on sober studies of trends and factual analyses of school situations. Many papers gave full and formal recognition to the partnership of the lay teacher and the religious on every level of Catholic education.

The closing general session gave a sympathetic ear and an appreciative hand to the progress report on the Sister Formation Conference presented by Sister Mary Emil, I.H.M. Of all the "musts" required for better schools this has been called the "mustest." The professional competence and sound ascetical formation of our religious teachers deserve top priority in our planning.

Some observers regretted that there were not more speakers and panelists from outside the Catholic educational world. There might also have been more panel discussions wherein three or four panelists with differing views could have commented on the topic presented more succinctly by the speaker. Many of the sessions were overprogrammed. The reading of lengthy papers or a succession of disparate papers sometimes left little time for discussion. However, all things considered, the St. Louis meeting was worthy of Father Kenny's smile.

NEIL G. MCCLUSKEY

Editorials

Congress Still in Second Gear

Presidential Assistant Sherman Adams hit uncomfortably close to home with his pre-Easter charge that the 84th is a "do nothing" Congress. Now more than three months in session, the lawmakers have practically no major legislation to show for their efforts. They spent precious weeks passing an ill-advised bill exempting natural-gas producers from Federal controls. They spent more precious weeks writing a complicated, omnibus farm bill. Between times, they voted to extend the Korean-war increases in corporation and excise taxes. Since the President vetoed the gas bill and seems likely to veto the farm bill, the scoreboard shows some errors but very few hits and runs.

The record is not, of course, quite so dismal as this résumé suggests. To continue the baseball analogy, Congress seldom appears at its best in the early stages of the campaign. Like a major-league club in spring training, the legislators must spend considerable time on fundamentals before they are ready for the rigors of the championship struggle. No important bill can be considered on the floor until it has been studied for hours and days in committee. These labors are seldom seen by the public. Then, too, every Congress does a certain amount of investigatory work, checking up on the administration of existing laws and probing dangers and abuses that possibly require new laws. In this sphere the 84th has not been inactive. Finally, the annual appropriation bills, a time-consuming task, are moving along at a satisfactory rate.

Even when such allowances have been made, however, Congress is still running badly behind schedule. Except for the farm bill, it has yet to complete work on a single piece of major legislation recommended by the President last January. Here is a quick and partial rundown of the record to date.

Congress has not yet passed a highway bill. It has

done nothing about civil rights. It has permitted school construction to become bogged down in the controversy over desegregation. It has not yet considered foreign aid, or U. S. membership in the proposed Organization for Trade Cooperation. It has yet to act on low-rent public housing and proposals to extend coverage under the Fair Labor Standards Act. It is marking time on amendments to the Refugee Relief Act. And so the sorry record goes. The Senate hasn't even taken up the House-approved bill to liberalize the Social Security Act, though this is an exclusively Democratic project.

BEHIND THE FAILURE

It should be noted that one of the reasons for this meager accomplishment has nothing to do with the zeal, or lack of it, with which the legislators are pursuing their task. A half-dozen measures are held up in committee because of the North-South split in the Democratic party over civil rights, minimum wages, public housing and social security. Another reason why some measures are moving slowly leads directly to the White House. Only on the farm bill has the Administration made a really intensive fight to mobilize Congressional Republicans behind its program. It will have to do better than that if it hopes to salvage such items as flexible foreign aid and membership in OTC.

As the 84th Congress looks out upon the world, it has every incentive to write a legislative program that will strengthen the country at home and abroad. Despite the optimism of our Secretary of State, most observers think that since the death of Stalin the Soviet Union has gained ground and the free world has lost it. Whether or not this is true, the deadly challenge from Moscow has certainly not been relaxed. This is no time for us to relax either.

Involvement in the Middle East?

The statement of Mr. Eisenhower on April 9, in which the President pledged that the United States would oppose aggression in the Middle East, considerably changes the complexion of the situation there. Though his declaration put congressional limits on any United States action, it was the first forceful enunciation of American policy since the increase of Arab-Israeli tensions. If it accomplished nothing else, it at least cleared the air as far as United States intentions are concerned. Issued against the background of new violence be-

tween Israel and her Arab neighbors and the Hammarskjold mission, the statement concluded with these principles of American policy:

► "The United States will support in fullest measure the mission of the Secretary General of the United Nations in the area" and trusts that all United Nations member countries, "particularly the states directly involved," will also support the mission.

► "The United States, in accordance with its responsibilities under the Charter of the United Nations,

will observe its commitments within constitutional means to oppose any aggression in the area."

► "The United States is likewise determined to support and assist any nation which might be subjected to aggression. The United States is confident that other nations will act similarly in the cause of peace."

IMPLICATIONS OF THE STATEMENT

The implications of this statement by President Eisenhower are broad. It means that now, depending on whether or not the warning is heeded by the parties to the Arab-Israeli conflict and depending on congressional approval, we may see ourselves involved in another UN operation similar to the Korean war. The way is also left open for involvement independently of the UN. Under the terms of the Tripartite Agreement of 1950, Great Britain, France and the United States have already guaranteed the existing frontiers of both Israel and the Arab nations. The Eisenhower statement can be interpreted to mean that we are willing to put teeth into that agreement.

A ground swell of opinion against any involvement in the Arab-Israeli conflict has already begun to rise. This Review fervently hopes that the country will not be faced with the necessity of making a decision which

would commit American troops to the Middle East. Nevertheless, there are certain facts which the country must face.

The Arab-Israeli conflict can produce a situation just as explosive as the Korean war. Now that the Soviet Union has moved into the Middle East as a factor in the politics of that region, the issues which have kept Israel and the Arab countries from sitting down at a conference table and resolving their differences are no longer localized. They have become part and parcel of the global cold war.

THE BASIC ISSUE

In other words, one's attitude toward involvement in the Middle East can no longer be determined on the basis of pro- or anti-Israeli sentiments. The issue is whether or not the Soviet Union is to be allowed to rush into the power vacuum left by declining Western influence in a highly strategic part of the world. The hope is that a determined enunciation of policy, such as that made by President Eisenhower, will bring both sides in the Arab-Israeli conflict to see the light of reason and thus avert that catastrophe. But, if we must carry through with our warning, then we had better be prepared.

"You Can't Spiritualize the Machine"

The Spring zephyrs still had a nipping and eager wintry edge to them in New York on April 2 and 3, but the 2,700 people who thronged the auditorium at Hunter College braved them manfully and womanfully. From near and far they flocked to attend the Catholic Renaissance Society's annual symposium, this year dedicated to the memory of Paul Claudel and devoted to "Christian Humanism and Modern Thought."

Space does not allow a mention of all the excellent intellectual potations offered at the symposium. One paper, however, crystallized the spirit that was evident among all the participants. It was the spirit of what we may call Christian realism and optimism. Rev. Walter J. Ong, S.J., of the University of St. Louis was the author; his subject was "Technology and New Perspectives in Christian Humanism."

Fr. Ong's point was that it is not the mind of the Church, or the mind of those who think with the Church, to disregard the place of God's providence in history and to keep harking back to some "golden age." This yearning to escape the evolution of history is, he said, an "old pagan disease." To cure it we need to understand the true meaning of our technological civilization.

Technology is the latest step in the "hominization" of the world, the progressive imposition of man's intellect and will on brute matter and force. Technology, he said, is a spiritualizing force, a tool which, despite the abuses to which it has been twisted, subserves man's humanistic and spiritual growth.

Commenting with evident approval on Fr. Ong's

thesis, *Time* for April 16 managed to give the impression that here indeed was something new in Catholic thinking. Fr. Ong's presentation was fresh and stimulating, but his basic thought has been uttered time and again in papal allocutions, especially those of Pius XII. For example:

From Our words, directed against the materialism of the past century and of the present time, it would be wrong to deduce a condemnation of technical progress. . . . No, We do not condemn that which is a gift of God. . . . (Dec. 24, 1941)

And in his Christmas message of December 24, 1953 he put the matter in these challenging words:

Such an offering [of technology at the service of God and man] is like presenting [God] with the work which He Himself once commanded and which is now being effected, though it has not yet reached its term. "Inhabit the earth and subdue it," said God to man as He handed creation over to him in temporary heritage. What a long and hard road from then to the present day, when men can at last say that they have in some measure fulfilled the divine command! [Many other statements on this subject may be found in *The Mind of Pius XII*, by Robert C. Pollock (Crown, 1955), pp. 125-138].

The machine, it is true, cannot itself be spiritualized. But attitudes toward the machine and toward the humanizing purposes it serves can be spiritualized by those who will tear their gaze away from some nostalgic "golden age."

So You're Moving to Suburbia

Donald R. Campion and Dennis Clark



SUBURBIA, U.S.A., friends call it. Critics describe it in phrases ranging from "the comfort world of the economic master race," to "the greatest exercise of snobbery and mass evasion in the life of modern man." Technology's glittering fruits have been tumbled forth over the countryside surrounding our urban centers. In the process a new way of life has been created, a mode of existence for the millions far different from the ways of their fathers.

Two years ago *Fortune* worried through four issues over the future influence of Suburbia's "transients" and their "outgoing life." Our Villes and Lawns and Hursts, not to mention the outer reaches of Exurbia, have frequently quivered under the satirist's pen. We ask ourselves whether the suburban parish presents in microcosm the lot of Catholicism exposed to the cult of comfort and conformism. What does it all mean for the Church in America?

Ask Father Kelly about it, as he hurries over the blacktop parking lot to that brand new St. Pius X Church out in your nearest branch of Suburbia. By special permission, because of the overcrowding, he has just finished offering the last of three Masses. That made a total of nine Sunday Masses for St. Pius, divided between church and school hall, or possibly the community firehouse or local theatre. To answer your questions, when you follow him into the church, Father points to some ten to twenty neophytes-in-arms awaiting reception into Mother Church. There were probably the same number of baptisms at St. Pius' last Sunday, and there may be as many or more next Sunday, too.

Had you the time, he could show you the stack of registration cards filled out by families newly moved into the parish during the previous week. But don't ask him about parochial-school enrolment. The poor man is trying to forget for an hour that \$100,000 (or better make it \$250,000) question of how to fit a probable 125 candidates for first grade into the 60 available seats.

Fr. Campion, S.J., now doing graduate work in sociology at the University of Pennsylvania, writes from experience in about twenty U. S. dioceses. Mr. Clark, formerly with the Philadelphia Housing Authority, is connected with the Greenfield Center for Human Relations at the same university.

Father Kelly's experience is not unique. To hear more of the same, knock on any rectory door in the ranch-type, split-level, Cape-Cod-cottage, or Spanish-mission-with-patio developments mushrooming on the edge of every major city in the nation. Statistics don't give the full story, but it is impressive to read, for instance, that in the past five years suburban districts have been increasing in population at a decennial rate of 55.6 per cent. Conservative estimates place the number of Catholic suburbanites transplanted since the early 1940's at 2.5 million. If some 25 to 35 million more Americans may be expected to switch to commuterlands in the next two decades, Catholics among them will easily number anywhere from 5 to 8 million. Why this mass movement? What does it mean for the new parishes? What will be its net effect on the Church?

In most American central cities it is an economic fact of life that decent family housing, at prices the non-gray-flannel-suit class can afford, is definitely in short supply. Newer housing units tend to be either "too little" (room) or "too much" (price). Running through the catalog of urban ills we pass from the misuse and crowding of land underfoot to the pollution and exploitation of the air overhead. Simply on the grounds of rule-of-thumb economics and primitive biological necessity, many people have had enough of the industrial city and are running for the nearest exit.

Less tangible, possibly, but quite significant as a force behind the mass migration from center to rim of the metropolitan area has been the appeal of the "American dream." Stability for many means home, land and family. As the nation matures, millions of citizens seek the means of satisfying their wish for a life of permanence, tradition and communally held values. People want "roots." They will go to unusual lengths to attain them in fact or evoke them by simulation. Whatever else may be said of the four-room apartment with attached parking space and day nursery, it is not the American symbol of dynastic foundation. A \$12,000 ranch house, on 30 feet by 120 of poorly drained clay dug up by dogs and children, is a more reasonable facsimile of the setting appropriate to the achievement of our social archetype.

Nor should we forget the element of sheer popular hypnosis that causes people to head for the Hills and Gardens. The urge to imitate and the enchantment of

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the adman's voice have lured countless families into the postwar mortgage market.

To the Catholic Church in the United States this shift in population means that for the first time in its history a significant proportion of its adherents are being freed from two conditions that exercised a dominant influence in the past. Paralleling the growth of Suburbia is the rise of hundreds of parishes in which two familiar environmental factors are missing.

"NEW LOOK" IN PARISHES

The impact of a vast, complex and chaotic industrial city, which so decisively placed its mark on the modern American Church, will now be diminished. The ethnic influences which played so great a role in the organization and preservation of that Church will be all but eliminated. The population of St. Pius X parish will probably be as aggressively American as the architecture of its new church, school and recreation center. The disappearance of dominant ethnic strains in parish life and the lessening of the pressures of city life are ushering in a new era for American Catholicism.

True to the pattern of social change, this transition promises to be a story of both loss and gain for the Church. Its new condition in Suburbia brings new opportunities and new problems. The net result of this change, under the providence of God, will depend on the prudence, wisdom and zeal of Catholics, clerical and lay, who are called on to analyze and respond to a basically ambivalent situation.

To complicate the picture, in diocese after diocese around the country, there is the problem of the old city parish. (It is problem enough for another article to find methods commensurate with apostolic efficiency and some standard of sound fiscal policy whereby parish centers in ghost parishes may be utilized.) From the plight of such parishes, however, we can learn something about the make-up of the average suburban church membership. As William H. Whyte and his researchers on the *Fortune* staff discovered, the great majority of the actors in our contemporary mass migration are in two age groups: young married people, principally between 25 and 35; and youngsters from the cradle up into the early grade-school level. When you look at the pronounced trend toward an older membership in many of the depleted city parishes, it is easy to realize that Catholic families are helping to account for the youthfulness of Suburbia's population.

Among other inevitable consequences of the change in age-composition, the city parish's activities tend more and more to be dominated by older parishioners. Suburban parish groups, on the other hand, find youth not only dominant in their ranks, but among their leaders.

Recent surveys tend to confirm the view that it is not simply the young who head for the relatively open space and neighborly community, but particularly the better-educated among them. Here again there are possible repercussions for the make-up and nature of parochial activities. Members of this younger set, many of them graduates of Catholic colleges, will themselves

be under greater pressure than ever before to be articulate in their Catholicism as a result of stepped-up contacts with an educated group of neighbors. In their personal lives, too, the rather vague dimensions of a lay spirituality must be explored and defined.

To meet the need of the "new look" parishioner, that alphabetical litany of YCW, CCF, CCD and similar organizations can and will be invoked and expanded into parochial realities. Bingo and basketball we may have always with us, but the new parish presents in peculiarly concentrated form a combined problem and opportunity. It is that felt by a rapidly increasing number of educated lay Catholics equipped for, and desirous of a broader-ranged program than that which so adequately satisfied the needs of another generation.

OPPORTUNITIES AND CHALLENGES

For the individual lay Catholic in Suburbia, of course, the outgoing characteristic of community life presents its challenges. The lines of local tradition have not yet hardened there. The power-structure in these communities is often completely open and flexible. Whereas big-city life presented the extremes of a city-hall crowd dominated by Irish Catholic ward leaders or an almost totally impotent Catholic political minority, the way is now open in the suburbs for unprecedented individual Catholic participation in civic affairs. With membership in civic league, adult-education program or school board so readily attainable, the path of duty for the lay apostle is well marked.

If the average Catholic suburbanite may be expected to play a more active role in community life, the nature of his participation in parochial functions will likewise be altered. More than one parish of late has garnered not only financial, but social and spiritual, dividends

Another characteristic of Suburbia must be mentioned. The suburban population is a concentration of the key personnel and skilled work-force that is indispensable to our complex business society. Telephone repairmen and engineers, white-collar workers and junior executives, idea men and technicians reside by the acre in clean and orderly houses that cluster in multitudes around the edges of traffic-tortured cities. The beliefs of this intelligent and strategic population are extremely important to future political and social history in this country. More than the hard core of atomic scientists or the wizardry of electronic brains these classes are the fulcrum of coming events. Without their support and allegiance movements will falter for want of substantial backing and intelligent citizen participation. They are this nation's enriched and progressive proletariat.

Quoted from "The Church in the Suburbs," by Dennis Clark, Social Order (3908 Westminster Place, St. Louis 8, Mo.), Jan., 1955.

from the increasingly popular, highly organized fund-raising operations needed to meet the overnight demands for church and school expansion. Unfortunately, the carry-over of active campaign participation to other church activities is not automatic.

In the Catholic Church, the relationship between laity and priesthood is to some extent defined by dogmatic teaching on the sacramental character of the priesthood and on the existence of a hierarchical teaching authority and jurisdiction. None the less, the social aspects of this relationship vary considerably from region to region and have varied through the centuries.

Historically, in the United States, the parish priest has enjoyed what the sociologist likes to call a high *ascribed* status in the Catholic community. The prestige of the priest rested on strong European traditions, especially among Irish and German immigrants. A generally higher level of educational and cultural attainment among priests reinforced this status.

Today, despite the efforts of all the Paul Blanshards, there is little evidence of any rising tide of anticlericalism among American Catholics. This does not mean, however, that the social position of pastor and curate in the new suburban parish may not come more and more to resemble what is described as *achieved* status. Contact between clergy and laity has always been rather frequent in the United States. Within Suburbia, the frequency and informality of these contacts, springing from an increased need for cooperative effort in parish activity, can and most probably will grow. With such growth should come a healthy increase in mutual appraisal and appreciation on the personal level.

MATURING CATHOLIC LIFE

Providentially, there are at hand in the Church recent developments which may prove of great value as parish life and organization attempt to meet the new demands of suburban areas. Suburbia has blossomed at a time when the lay apostolate is emerging from infancy into a period of youthful vigor. The Christian Family Movement, Cana and Pre-Cana Conferences, the manifold activities of the Confraternity of Christian Doctrine—all these are present assurances of the Church's power of adaptation to changing needs and times.

Statistics on the suburban movement (cited earlier) disclose not only its size, but also the remarkable speed of the migration which is taking place. Such a rapid



transition requires a high degree of initiative and flexibility in Catholic leaders, higher perhaps than that called for under the more slowly evolving conditions of the past. The routine provision of churches and schools in outlying areas, heroic though such an effort may be in itself, will not be a sufficient response to the deeper problems posed by the shift, not merely from old neighborhoods, but from old ways and customs. To a great extent the success or failure of Catholicism in the suburbs may well turn upon such issues as the preservation of basic Catholic values of family life in our rapidly changing society. Particularly with respect to the family and other small-group situations, the problem, as Rev. John L. Thomas, S.J., and others have pointed out, will be to distinguish fundamental areas of morality from matters of custom legitimately subject to social change.

A NEW START

A striking example of the possibilities latent in the rise of the suburban parish is that for the liturgical strengthening of parochial life. For one, erection of a new church permits of a fuller implementation of recent advances in thought on appropriate design and ornamentation of church and sanctuary. More important, possibly, with the severance of old parish ties, the task of creating an understanding of, and enthusiasm for, more active general participation in the liturgy may prove easier for priest and people. Congregational chant, to take an example, is more readily introduced where one does not have to surmount the rugged obstacle summed up in the words, "for fifty years we've never done *that* at St. Mary's."

Somehow or other, this review of Suburbia, present and future, seems to have stressed challenges of a positive nature present to the Church in its new situation. More such could be enumerated. William H. Whyte, among others, has remarked that the mobility giving rise to Suburbia also presents the churches with one of the greatest proselytizing opportunities they have ever had.

A threat of danger, however, must also be recognized as a challenge. Such a threat comes in the very comforts of a high standard of living in Suburbia. Will these comforts adversely affect charity and a sense of social justice? Are these and other benchmarks of a vital Catholicism to be obliterated by the crass conformism, or a more subtle indifferentism and secularism, of life in "the lonely crowd"? Will total immersion in the "group" supplant a Christian consciousness of incorporation into the Mystical Body? These, surely, are challenges from Suburbia that cannot be ignored.

It could be that the rise of suburbanism and the movement of many Catholics outside the city walls may result in the loss of some of the ways of a modern paganism. With such risk goes chance for great gain. Under God, those crisscrossing patterns of Suburbia's newly paved streets you glimpse from every train entering or leaving our nation's cities may also prove seedbeds for a Catholicism grown, not only in numbers, but in the breadth and depth of its life in Christ.

Integration in the Convent

Raymond Bernard



ARE ALL U. S. SISTERHOODS really overworked? Are they all sincerely anxious to secure qualified recruits to expand their activities for the Church? One could wonder.

It is reported that in 1953 "only one diocese and four religious groups had a supply of candidates equaling their needs," according to a "poll" cited by Father Godfrey Poage, C.P., in his latest book, *For More Vocations* (Bruce). Most of the other respondents said they were 20 to 60 per cent behind in the number of vocations needed. Other observers speak of serious "sister-shortages."

I myself know of a congregation in a largely non-Catholic region of this country which has had requests to start schools in 19 different cities, but simply has not enough womanpower. The superior has had novenas made in honor of Blessed Martin de Porres for plentiful vocations—but if Blessed Martin sent her two dozen Negro applicants, it is quite doubtful whether they would be accepted. Many other institutes which complain about the scarcity of vocations have drawn a color-line on would-be applicants—yet continue to pray for more vocations to arrive at their door. They scatter their womanpower far and wide in their effort to handle the more urgent calls, and even place novices in responsible appointments. They have all produced magnificent blueprints for expansion of their work and their plants, in hope that some day the staffs for these future developments will be adequate. They look across the seas at the inviting foreign mission fields, and fish among their school memberships for (white) vocations to go abroad to teach the poor little pagans. But if a converted little pagan girl from the home missions would apply as a postulant, she could be refused even an application blank because her skin is black.

To ascertain the prevalent policy regarding the acceptance and admission of qualified Negro girls in 1951 and 1954, I twice sent questionnaires to 553 individual novitiates in the United States. The first elicited 156 favorable answers, 51 unfavorable and 66 doubtful. The superiors of the remaining 280 communities failed to respond. In the second survey, the replies yielded these figures: 193 favorable, 19 unfavorable, 5 doubtful,

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127 "unsettled officially," 23 "no policy given." There were 186 non-responses. The favorability rates according to population areas used by the Census Bureau appear in Table 1, columns 1 and 2.

TABLE 1.—Policy of U. S. Sisterhoods by Census Areas.

Area	Per cent favorable		Change
	1951	1954	
Pacific	42	54	+ 12
West North Central	40	44	+ 4
East North Central	35	39	+ 4
Middle Atlantic	28	33	+ 5
New England	22	32	+ 10
Mountain	43	29	- 14
East South Central	11	24	+ 13
West South Central	4	22	+ 18
South Atlantic	17	14	- 3

This may indicate that 37 novitiates which previously had an undisclosed favorable policy now felt that they could safely commit themselves publicly to it, or that a number now had finally formed a policy where previously one did not exist at all. Whatever the explanation, it is gratifying to be able to say now that the number of U. S. novitiates with favorable admission policies has risen from 156 to 193. It is most interesting to note that the Deep South (exclusive of South Atlantic States) has a percentage of favorable policies increasing at a far higher rate than anywhere else, and that New England has begun to grow solidly in favorability.

An astounding trend was noticeable when the date of the policy-change was studied. This was either given explicitly or determined by comparison of the 1951 and 1954 questionnaires. Sixty-one respondents stated that the formulation of a "favorable policy" was made between 1950 and 1954. Twenty-seven said it had been adopted between 1939 and 1945. Three others were adopted between 1920 and 1924. This breakdown yielded also two explicitly stated formulations or changes for the period 1910-1914, giving a total of 99.

A comparison of the two sets of data showed that 56 policies were changed between 1950-1954 from "non-committal" and "unfavorable" to the "favorable" column, but the exact dates were not given by responding superiors.



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From the data it is plain that 155 sisterhoods today have a "favorable policy" set formally since 1912, of which only 24.5 per cent were formulated before 1950 and 75.5 per cent since that year. The data are given in Table 2.

TABLE 2.—Period of Favorable Policy Formulation,
U. S. Sisterhoods.

Period	Explicit	By Comparison
1954-1950	61	56
1949-1945	27	
1944-1940	6	
1939-1935	0	
1934-1930	0	
1929-1925	0	
1924-1920	3	
1919-1915	0	
1914-1910	2	
From Foundation	38	

These communities are anxious to increase their womanpower by seeking candidates wherever they may be found. The others have closed their doors. By occupational ranking, social-work communities and teaching communities are lowest in favorability and are opening their doors at the slowest rate (see Table 3).

TABLE 3.—Policy of U. S. Sisterhoods by Occupation.

Occupation	Totals	—1954—		—1951—		Change in per cent
		No. favor- able	Per cent	No. favor- able	Per cent	
Social-work.	42	9	21	8	19	2
Teaching ..	349	108	31	99	29	2
Mixed	19	7	37	4	21	16
Nursing ..	39	18	46	12	31	15
Cloistered ..	91	43	47	27	30	17
Catechetics ..	10	5	50	3	33	17
Other	3	3	100	3	100	..
	553	193	35	156	28	7

One young girl in Kansas who wrote to twenty novitiate for information as a Negro applicant received only one response—a refusal. If she had happened to write to all the 186 who refused to answer my 1954 questionnaire, she might possibly have got 9 refusals. Of those who answered me, 19 would definitely have said No. Their minds are made up. Whatever their reasons are, they would refuse to accept her no matter how talented or well qualified she might be. This figure (19) is a distinct drop from the 51 of such a mind in 1951. Yet it represents 19 major superiors and their councils who have seriously thought twice (at least) about the matter, and remain at present quite determined not to yield their stand of non-integration.

Twenty-three answered my questionnaire by returning it and stating that they had no policy. Apparently they were so undecided that they could not even place themselves in the "doubtful" category. If a Negro girl were to inquire about admission, she might have to wait a long time for a possibly evasive answer.

Five novitiate labeled themselves "doubtful."

One hundred twenty-seven replied that they now have no settled official policy. This seems to be a hope-

ful group. Because their councils and superiors have never touched this matter, many congregations classify themselves in this way. Many who did so said that they could see no reason at all why a qualified Negro girl would not be favorably considered by their superiors—but none had yet applied. The general impression here was that if an applicant asked, she would be accepted.

If all these 127 hesitating novitiate were boldly to say that their policy is to be reversed tomorrow, what would happen? To judge by what has already happened to those having a favorable policy, they would not be flooded with applicants. All in all, the 367 responding congregations reported some 206 Negro applicants. That is not a multitude. No one need fear a flood. From the 206 applicants some congregations have acquired about 39 professed sisters, 28 novices and 15 postulants (at the time of answering). Thus, from 1954 to 1961 all the U. S. sisterhoods might expect about 60 more professed, 40 more novices, 20 more postulants. This minimum would not be a net-breaking catch. But with all 553 policies favorable in practice, the number could probably double and possibly triple. Yet without any further declaration of policy, at least this many potential workers in understaffed Catholic schools, hospitals and agencies will have been lost to the Church.

No single occupational group among U. S. sisterhoods can afford to say it doesn't need Negro girls, for all the groups claim that they are overworked and understaffed. No group can pretend that Negro girls are unqualified for it, for Negro sisters and novices are now engaged in all activities—nursing, catechetics, social work, teaching, contemplation, mixed works and various others. They fit into the various types of institutes as well as any other sister.

Neither are they to be rejected on the grounds that they do not persevere. Not all white postulants persevere. The fact that there are some Negro girls who have attained profession after a long training indicates that they are capable of perseverance in their vocation, quite as much as other girls.

As their usefulness becomes evident to more observers, Negro girls are being admitted to more communities. When more communities understand their special qualifications for a particular work, the number of Negro admissions undoubtedly will increase. Solid evidence is hard to ignore.

Quite apart from their usefulness, though, a supernatural consideration could more easily lead to a positive policy regarding the admission of Negro sister-candidates. Vocations come from the Holy Spirit, not from human administrators, and they fit into the plans of Divine Providence. Thus they are not to be thwarted by shortsighted humans who may raise the foolish fears of racist prejudice as an obstacle to the working of Divine Wisdom.

Perhaps as the unfavorable and hesitant communities become aware of the true picture of Negro acceptance and profession, they too will lose some of their fear and timidity. The sooner this happens, the greater will be the good accomplished for the Mystical Body, in this country and abroad, today, tomorrow and forever.

BOOKS

Puppets on the String of Convention

LUCY CROWN

By Irwin Shaw. Random House. 339p.
\$3.95

Mr. Shaw's first novel carried the rather fierce title of *The Young Lions*. The present novel, his third, has no connection, even verbally, with the lords of the jungle. If I had to tag its characters with animal names, I would say that the story concerns a couple of puppies and two middle-aged chameleons. And they bear little resemblance to man, the lord of the world.

Here is the story. A young boy, spending the summer with his mother at a lake resort, witnesses her adultery with the college boy who had been engaged as his part-time tutor. Fiercely loyal to his father, who comes up for week ends, the boy tells all. Relations between husband and wife get strained, and the boy conceives a deep and corroding hatred of his mother. After finishing college, the boy moves to France. Husband and wife go their separate ways, which promptly lead



downhill. The father is killed in the war, the mother goes to France to visit the grave. There she meets her son, and is reconciled to him through the recital of how she "suffered" as a result of her misdeed.

The thing I just cannot get through my head is why so many modern U. S. (particularly) novelists apparently cannot see how they drain their work of all dramatic impact as soon as they begin to picture marital infidelities as casual incidents in the lives of their heroes and heroines (so-called). Lucy, whom I don't love, has her affair at the age of thirty-five with the eighteen-year-old puppy for no other reason than that she is bored with summer

idleness and a little irked at her husband's slight tendency to bossiness. Her yielding to the young man is, to my way of thinking, utterly unconvincing because totally out of character.

This casual attitude toward marriage and the violation of its sacred vows is expressed by one minor character, who refers grossly to adultery as the "uppermiddle-class American woman's form of self-expression." One fails to see any refutation of this ennobling sentiment in either the actions or attitudes of the book's leading characters or in any implied comment by the author.

The "suffering" Lucy went through, and which brings her son back into her arms, consisted mainly in the fact that she had taken up with a good number of men in her downhill journey until she finally determined to call a halt to her rake-ess' progress. But, given the terms of the book, why should she have called a halt, any more than she would have ceased brushing her teeth or getting permanents?

Mr. Shaw's book is a throwback to the naturalistic novel of the 'twenties in which character was shaped by environment. The characters really cannot, you know, help acting as they do and since they cannot, there is no drama, no fear or pity in the reader to be purged, no remorse or real sorrow in the protagonists. It's too bad things worked out as they did, but only because convention shrugs a bored, if slightly disapproving, shoulder.

There is more than a tinge of determinism in this kind of thinking and writing, and I believe that Mr. Shaw gives the game away when he remarks, as a philosophic aside:

When we look back into the past we recognize a moment in time which was decisive, at which the pattern of our lives changed, a moment at which we moved irrevocably off in a new direction.

One fatal consequence of this "environment is all" approach is that almost inevitably the author is forced to view his characters as mere specimens pinned on the board for analysis and dissection. He does not live with them and enter into their very innards. *Lucy Crown* smells of being contrived, skilfully indeed—as mere story it is well told—but at the expense of dramatic tension.

It may seem to be a strange question, but when will some authors, so concerned with sex, begin to take it seriously?

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China and Korea

FOUR YEARS IN A RED HELL

By Harold W. Rigney, S.V.D. Regnery, 222p. \$3

It is hard to express by words an experience of intense suffering. Even Sophocles was least successful in that drama of his, *Philoctetes*, which set out to tell of suffering. Fr. Rigney has given us in this book a factual account of what he underwent during four years of almost continuous brain-washing.

Because he was a high-ranking foreigner, president of Fu Jen University in China and a Catholic priest, the Communists tried their utmost to force him to support their Communist new world order. He withheld them for more than four years, despite ten confessions extracted under torture, each of which he promptly repudiated.

"Are you an OSS agent or a State Department agent?" "I am an agent of neither, though I gave intelligence to them as I have admitted." (He admitted showing to journalists and to U. S. officials in China the survey of

Church properties and personnel in North China prepared for his superiors in Rome in 1947.)

Later he was "urged" to confess a different crime. "You are an FBI agent. Are you not?" He was made to squat for hours in an agonizing position until he should confess.

"How does the U.S. Government control the American S.V.D. (Divine Word Missionaries)?" And so the endless series of charges and tortures went inexorably on and on.

Can a prisoner make as many as 2,400 match-boxes a day? Father Rigney tells with a certain vanity of doing it: he beat the quota of almost all his fellow-prisoners. However, he had but little chance to shirk his work, for he was constantly watched.

Today there are still American missionaries in Communist prisons, Father Rigney's companions from many orders and congregations, and some Protestant missionaries, too. The Geneva talks drag on into the ninth month, but the Communists will not yield these prisoners. Father Rigney is proud to affirm that the priests, brothers and sisters who

undergo brain-washing stand up admirably, thanks to their firm principles. In this moving story of his own imprisonment, he has shown how determined the Communists are to tear up, root and branch, all vestiges of religion in China.

EUGENE K. CULHANE



YOUR OWN BELOVED SONS

By Thomas Anderson. Random House, 230p. \$3.50

Every military conflict produces its quota of war stories. This is one of the first novels to come from the pen of a participant in the Korean War. It is the story of a patrol through enemy territory by six men in two jeeps. Sgt. Stanley, facing immediate rotation home, chooses for his final mission five oddly assorted soldiers, each of whom volunteered because of faith in him as a leader. There is an efficient corporal, a gunner, a good soldier suffering from doubts, a young cook yearning for action and a raw replacement of cultured background.

The tension builds as the group moves dangerously to a town held by Dutch allies, and then starts back. One by one the older men are killed, and the sergeant, blinded, kills himself. The two youngest, the cook and the replacement, are the only survivors; in the course of the few hours of action, they both grow up.

This is a first novel by a young man who was born in New Jersey, but reared in Denmark. His service in the Korean conflict included just such an episode as is portrayed in the book. The story is told in stark terms suitable for the theme and the locale. It is a small incident in the long sweep of war, perhaps repeated many times, but is significant in that it mirrors the effect of strain on men of different types.

This is not a pleasant story, but it is powerful; and it may be good medicine for those who think war is wonderful and glorious. If the author can turn his talent to other themes with equal success, he should make his mark among the writers of the next few years.

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by Henri de Lubac

Strangely, considering its title, this book contains a most powerful picture of the sinfulness of Catholics from the lowest to the highest: and shows how the Church, sinful in her members, is still sinless in herself. To many Catholics the sinfulness will be a revelation: there are few to whom the Church's splendor as shown here will not be a revelation too. Clear-sighted love is best. \$3.50

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When America Fought

LINCOLN'S FIFTH WHEEL

By William Quentin Maxwell. Longmans, Green. 350p. \$5

In reading about the Civil War period one frequently comes across references to the U. S. Sanitary Commission. Here, for the first time, the author tells the complete story of that important and, at the time, controversial organization. The originator of the idea of such a commission, Dr. Henry W. Bellows, a Unitarian minister of New York, quickly rallied an imposing list of medical men and civic leaders to form an organization to correlate and systematize the many Soldiers Aid Societies springing up about the country, to collect and distribute medical supplies, furnish doctors, nurses and hospital equipment and give scientific advice to the Army Medical Bureau. Under the leadership of Bellows as president and the fiery Frederick Law Olmstead as secretary, the organization soon became an efficient part of the Northern war effort.

The author's description of the appalling lack of provision for the sick and wounded, the unnecessary suffering and high death rate shows the need of such an organization. The Army Medical Bureau, geared to the small pre-war Army, was totally unprepared to cope with the new situation. During the first years of the war especially, there was always an acute shortage of hospitals, surgeons, nurses, medicines, ambulances, even of food, blankets and other necessities, and the situation would have been far more tragic without the help of the Sanitary Commission.

Yet the Medical Bureau viewed the organization with suspicion and resented its interference. Secretary of War Stanton showed an active dislike and Lincoln kept aloof, giving no help and little encouragement. This attitude was partly the fault of the commission itself and of the injudicious zeal of Olmstead. The commission's claims to be the semi-official relief organization, its pressure on Congress to reorganize the Medical Service, undignified squabbles with the Christian Commission and other relief organizations, all served to arouse much opposition and hostility.

Such are some of the points the author touches upon. The book gives much information which should prove helpful to those interested in medicine, social work and related topics. A less jerky and confused style would have made for easier reading.

F. J. GALLAGHER



Probably (unlike the gentleman above, who is of course an agnostic) you are not much disturbed about the "revelations on the origins of Christianity" in the Dead Sea scrolls. Nevertheless, you will agree that it was high time a Catholic scholar had something to say on the subject. Here it is:

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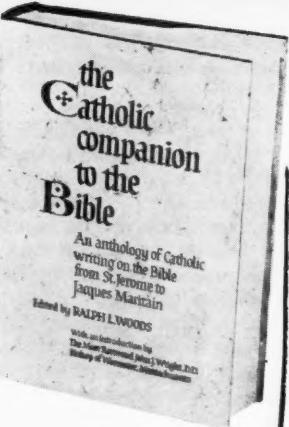
In the *Introduction* to the book, Bishop John J. Wright of Worcester says: "What a privilege it is to have contributed, as Mr. Woods does in this book, to the growth of understanding and appreciation of the Word of God Himself in the minds of those who strive to love God and everything that pertains to Him."

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EDMUND BURKE,

NEW YORK AGENT: with his letters to the New York Assembly and intimate correspondence with Charles O'Hara, 1761-1776.

The more I study the American Revolution the more complex it seems to become. At one time it was a simple problem of the Stamp Act, the Townshend Acts, the Intolerable Acts, and then the Declaration of Independence. After a period of years this thin skeleton has been fleshed out with the constant irritation of general search warrants, the exactions of imperial officials in fees and hidden taxes, the clash between the governors and the assemblies, the discrimination against the merchants, and the indifference and complete lack of understanding on the part of the English Government. Coupled with all of this is a complex balance of local parties and local issues.

Nowhere in the colonies were the local issues so involved as they were in New York. It is much to the credit of Ross Hoffman that he has untangled this skein and presented such a clear pattern of history in New York before the Revolution. Like the true historian he is, he never becomes lost in details but emphasizes those salient features which make the period a comprehensible whole. I can not remember having read so clear an exposition of pre-Revolution New York politics.

Even more to his credit, the author makes Edmund Burke's stand intelligible. Burke's position was too subtle even for the colonists and they mistakenly thought him on their side. Had they known that Burke upheld the supremacy of Parliament and advocated something in the nature of a benevolent despotism, they would never had made him agent for New York. Nor could one have blamed them. The idea of power uncontrolled by law was the very thing that frightened them to death. Not only did it bring on a revolution but it was the mainspring for the written Constitution.

The book, a long volume, has a second part which comprises the intimate correspondence of Edmund Burke and Charles O'Hara. This is not only interesting but is a real source of information for anyone concerned with Burke or English politics. The correspondence, together with the valuable introduction, makes this an important work for the student of England and the American Revolution.

JOSEPH R. FRESE

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The America Press, 70 E. 45th St., New York 17, N. Y.

THE SLAVE OF LIFE

By M. D. H. Parker. Macmillan. 253p. \$3.75

The title of this book, as well as the subtitle, *A Study of Shakespeare and the Idea of Justice*, is perhaps not too revealing, for justice is viewed in a philosophic sense: the rule of reason in the soul and in the state, as well as the fit order of consequence in what happens to men.

Miss Parker contends that there is a profound and Christian reflection of significant issues of being and conduct in Shakespeare. Struck by Shakespeare's recurring emphases on charity and forgiveness and by his theological imagery, she made a thorough study of Shakespeare and his system of values not only in terms of Plato, Aristotle, Seneca and the medieval tradition, but also in terms of Montaigne, Machiavelli, Bacon, Luther and Calvin—the apostles of the new age.

Relying on the characteristic Tudor treatises on education, government and philosophy, Miss Parker argues that the Elizabethans largely believed what Aquinas believed. In other words, they accepted scholastic philosophy with its conception of reality, order and the position of man in the universe.

In the first chapter, "The Elizabethan Poise," Miss Parker gives a remarkable survey of characteristic Elizabethan attitudes and contrasts the older orthodoxy with the newer notions of Bacon and Montaigne. In the central chapters she brilliantly analyzes *Troilus and Cressida*, *Hamlet*, *Othello*, *Lear* and *Macbeth* in terms of Catholic concepts of corruption, salvation and damnation.

Though *The Slave of Life* is not easy to read—largely because of the subtle explanations necessary for her analysis—it is perhaps the best book ever written on the "philosophy" of Shakespeare. At least to my knowledge, no other critic with a trained sensitivity in literature has ever studied Shakespeare with such a profound background of precise theological and philosophical knowledge.

PAUL E. MCCLANE

SEEK FOR A HERO

By William G. Schofield. Kenedy. 304p. \$3.95

The story of a fugitive convict who escaped to America to become a great editor and public figure, this search for a hero succeeds in bringing us closer to John Boyle O'Reilly. As Mr. Schofield notes in his foreword, O'Reilly's fighting

career has peculiar significance to our times. He was a champion of human rights and stood up for Jews and Negroes in the teeth of strongly entrenched bigotry.

In crisply forceful style the narrative covers the adventurous early half of O'Reilly's life and the more cultivated accomplishments of his later days. O'Reilly was an Irish Fenian who infiltrated Britain's Tenth Hussars to foment treason against the Crown. His success may be measured by the fact that by the time he was detected he had ruined the regiment. Anything but benign in its handling of rebels, Britain sentenced the young man to life imprisonment in its most fetid prisons. He survived the solitary confinement of Millbank, the drains and bones of dreaded Dartmoor, transportation to Australia's mahogany forests.

He made a daring escape aboard a Yankee whaler, the *Gazelle*. These adventures are fascinating subjects for some crackerjack storytelling by the author. Mr. Schofield injects healthy realism into his descriptions of O'Reilly's life as a whaleboat sailor on the *Gazelle's* return voyage.

There is a good deal of diverting and worth-while information in the book's account of O'Reilly's rise to fame in Boston as a spokesman for the rights of minorities and for an enlightened and unprejudiced press. As wit, poet and newspaperman, O'Reilly enjoyed the friendship of Boston's major literary lights. He founded the Papyrus Club, which included William Dean Howells and Thomas Bailey Aldrich in its membership. His name will always be associated with his newspaper, the *Pilot*, which he served as reporter and editor for two decades.

Several of his most ringing editorials and speeches are deservedly reproduced, as evidence of O'Reilly's courage. O'Reilly blasted Fenians and Orangemen alike for disgraceful rioting on the anniversary of the Boyne; he ridiculed the ill-planned Fenian invasion of Canada as a farce. Several very colorful instances of how he twisted the British lion's tail are alone worth the price of the book. Any reader with a sense of humor and partisan prejudice will enjoy learning how O'Reilly maneuvered for the recall of the British minister from Washington under circumstances painful to the Crown.

More important, however, this biography underscores the point that the battle against intolerance and oppression never ends. It merely assumes different guises.

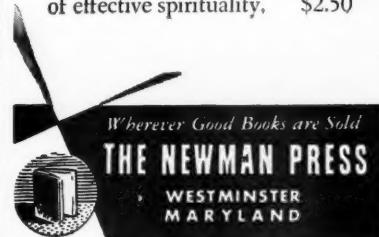
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PAUL E. McLANE, associate professor of English at Notre Dame University, teaches courses in Shakespeare and Spenser.

PAUL F. GAVAGHAN, with his master's degree from the Catholic University of America, also took special studies in Irish literature.

THE WORD

After a little while, you will see Me no longer; and again after a little while you will have sight of Me, because I am going back to the Father (John 16:16; Gospel for Third Sunday after Easter).

Let us advert to a liturgical fact that cannot be without significance. From the third Sunday after Easter until the feast of Pentecost—for five successive Sundays, that is—the Gospel of the Mass is taken from the farewell discourse which, on the evening before His death, Christ our Lord addressed to His disciples at the Last Supper.

Surely we may with justice treat these five Sundays as a logical and

spiritual unit. The critical subject we wish to consider against the sublime background of our Saviour's final prolonged instruction is the increasing vital and open question of the true position and function of the Catholic layman in the Catholic Church.

It is necessary to begin with the solid fact which provided the occasion for our Lord's extended remarks at the Last Supper, the solid fact which He explicitly declares in our present Gospel. Christ is going to leave His disciples, He is about to make some kind of definitive departure. The question: in what sense will our Lord now leave, depart, go away? What does He mean when He says simply, *I am going back to the Father?*

The initial answer to our question is obvious enough. The Incarnation being (on one side) a highly material event, had not only a visible aspect, a definite place and a chosen time; it had even a strict timetable. For a period measurable in years, even in precious minutes, the Second Person of the adorable Trinity *came to dwell among us*. Such time having elapsed, never to be repeated, God's Son made man returned to His Father. The visible, palpable presence of the Incarnate Word was withdrawn from our world, our earth. It is exactly as our Saviour said: *You will see Me no longer.*

However, did Christ our Lord in any true and actual sense remain among us, even after His physical ascension to the right hand of His Father? Is our Saviour still with us only in the moral and relatively feeble sense of being a lovely memory and a treasured inspiration?

The Catholic response to this query embodies a truth of the highest consequence. When Catholic theology, following St. Paul, firmly declares that the Church is the *mystical* (the adjective here is the opposite of *physical*) body of Christ on earth, she means precisely and scientifically what she says. The Church is the actual continuance, the visible prolongation, the factual perseverance in time and for all time of the Incarnate Word who was visibly among us only for a time.

Now the special and specially pertinent point about the Church, the Mystical Body of Christ, is that it is not a single person, as Christ was, or as the Pope is, but a *community*.

Here is the golden, heavily significant word which we must recall and recover and realize in our thinking about the Church. The Church is a

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community. It follows immediately, first, that all the sons and daughters of Holy Mother Church are true, valid, legitimate, actual and *essentially equal* members of the community; second, that the individual member attains his full stature and development in Christ only in so far as he becomes a completely *conscious* and therefore completely vital, responsible member of the community.

The preceding sentence accurately describes the genuine Catholic layman. It's a lofty dignity and destiny, this.

VINCENT P. McCORRY, S.J.

THEATRE

A MONTH IN THE COUNTRY. In the prospectus submitted by T. Edward Hambleton and Norris Houghton at the opening of the Phoenix Theatre, they stated that they intended to follow a twofold policy: to present plays that actors wanted to act, and to revive classic and modern plays that theatregoers rarely have an opportunity to see in the commercial show houses. Up to this point they have been faithful to their promise. This latest offering must certainly be included among their most rewarding efforts.

For sheer beauty of performance and excellence of production Ivan Turgenev's *A Month in the Country* surpasses any previous item in their roster. The comedy has style, delicate touches of humor and a tincture of irony, revealing the author as a perceptive student of the ineffable ways of a maid with a man.

The central character, however, has long passed maidenhood. She is the maturing wife of a rich landowner, ostensibly a member of the lower nobility, who finds herself slipping into the folly of an extra-marital affair. The object of her wayward affection is the youthful tutor of her son. There seems to be something about the young man that causes an involuntary fluttering of the feminine heart. Through no effort of his own he has no less than three female members of the household continually sighing for his attention.

One will note, here, a parallel with William Inge's *Picnic*, in which a vagabond male sets the ladies of a Kansas neighborhood aflutter. The similarity quickly ends, since Turgenev approached his subject as a mature artist while *Picnic* is Freudian pornography. Turgenev's characters have moral roots,

too, and Natalia, not wholly by her own efforts, manages to escape her threatening passion.

The performance, as usual with Phoenix productions, has been entrusted to a company of topflight actors who handle their assignments with affectionate artistry. Uta Hagen is radiant in her mercurial portrayal of the infatuated wife striving to maintain her outward poise while concealing her inward agitation. Endowing a nebulous role with form and substance, Miss Hagen rises to what must be her peak performance, second only to her portrait of St. Joan.

Luther Adler, who has represented numerous colorful and eccentric characters, has never appeared to better advantage than in his role of a country doctor. Alexander Scourby is persuasively urbane as a man of the world. Al Hedison exudes buoyance as the young tutor who causes feminine palpitations. Michael Strong is convincingly detached and unobservant as the husband in peril of losing his wife.

The comedy was adapted by Emlyn Williams and directed with a sensitive touch by Michael Redgrave. Klaus Holm provided the scenery and lighting, and the period costumes were designed by Alvin Colt. The production is as competent in craftsmanship as in creation and performance. It is visually beautiful, intellectually stimulating and emotionally satisfying, a fine comedy presented with style and taste.

THEOPHILUS LEWIS

FILMS

THE MAN IN THE GRAY FLANNEL SUIT (20th Century-Fox). I am not sure that I know what *The Man in the Gray Flannel Suit* is saying. Nor have I read, for purposes of comparison and possible elucidation, the best-selling novel that is its source. Nevertheless for its two-and-one-half hours running time the film restores the old-fashioned art of story-telling to the screen with continuously absorbing effect. In addition, though it is in no sense a moral preaching, it is concerned with a man who adheres, with edifying consistency, to Polonius' maxim—"to thine own self be true"—in facing up to an assortment of difficult decisions.

The hero is an average American (if Gregory Peck, who plays the part, can possibly be considered average). He had particularly bitter combat ex-

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periences in World War II. Now ten years later he has: three children; a wife (Jennifer Jones) with a terrible temper and an excess of ambition but also an abundance of the admirable qualities usually associated with the modern American girl; and the usual difficulty making ends meet on an upper, white-collar bracket salary.

In rapid succession the normally hectic-enough routine of the man's life is disturbed by three major crises. A lawsuit threatens the last vestiges of his grandmother's estate. In a job switch he goes to work as special assistant to the president of a (not the) national broadcasting company and is suddenly confronted with the particular temptations of the Madison Avenue huckster set. And he receives belated confirmation that he has a son, born of a wartime liaison in Rome, and that both mother and child are in desperate want.

There is rather more plot here than author-director Nunnally Johnson can adequately cope with even in an unusually long film. But individual scenes have such vitality and conviction and are packed with so many persuasive small details that the picture conveys a sense of completeness seemingly not warranted by its various parts. It is, in short, a moving and provocative, though only partially resolved, slice of contemporary life. The performances of the principals—Fredric March, as a lonely top executive, Marisa Pavan as the Italian girl, and Lee J. Cobb as a shrewd small-town judge—are admirable.

[L of D: A-II]

MIRACLE IN THE RAIN (Warner) is my least favorite kind of movie—a tear-drenched romance with rootless, sentimentalized overtones of religion and the supernatural. It concerns a foolishly spinsterish office worker with an oppressive home situation (Jane Wyman), who is wooed by a soldier with a truly extraordinary capacity for seeing beyond surface appearances (Van Johnson). But she loses him in wartime combat. The miracle in the title refers to the film's explicit, symbolic confirmation that the sweethearts are reunited beyond the grave.

Cynics may perhaps be forgiven for observing that the real miracle in the rain occurs in the first five minutes of the picture: the hero and heroine board a northbound Fifth Avenue bus during rush hour and find a vacant double seat.

[L of D: A-II]

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